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SELECT ESSAY.

From the London Investigator, for April, 1823.

EVANGELICAL CHRISTIANITY CONTRASTED WITH RATIONAL CHRISTIANITY.

If the two systems, denominated Evangelical and Rational Christianity, were fairly brought to the test of experiment, as to their comparative efficiency in converting pagans to a holy life, and infidels to the belief of Revelation: if the criterion, *"by their fruits ye shall know them,"* were applied to them in this particular, we presume that the warmest abettors of the anti-evangelical scheme would be compelled to yield the palm, and admit that where they can boast their units, the system they oppose can boast its thousands. Nor can it be a matter of surprise that this should be the case, as such a carefully and impartially investigate the motives which the systems respectively furnish for the accomplishment of this purpose. The subject is important, and worthy of the most serious consideration; for if it shall appear that the system which those who assume to themselves the title of rational Christians, are so anxious to propagate, has in it little or nothing calculated to put men off from either their vices or their scepticism, we conceive that they must resign all right to the epithet rational, if they contend for it a moment longer—for that which affords encouragement to sin and infidelity, cannot be of God.

In the conversion of a prodigal to a holy life, the views entertained respecting sin must have an important influence. The system denominated Evangelical, represents sin, all sin, as odious and abominable in the sight of God, and polluting and ruinous to man—opposed to the nature of God, which is infinitely holy—to his law, which is infinitely good—to his government, which is infinitely just. For all sin, though immediately committed against a fellow mortal, and in violation of human laws, is a blow immediately aimed at the authority of the supreme governor. Hence David said, referring to his conduct in the case of Uriah and Bathsheba, *Against thee, thee only, have I sinned, and done this evil in thy sight.* Every other consideration was absorbed by the deep conviction of the daring attack, of which in this instance he had been guilty, against the government of God. Thus Job exclaimed, *I have sinned, and what shall I do unto thee, O thou preserver of men;* and the prodigal in the parable, is represented as saying to his father, *I have sinned against heaven, and in thy sight.*

Now when once a man is brought to regard sin in such a light as this, it is easy to perceive that he is furnished with the most powerful motives to abandon it. He discovers that he is degraded by it—that he has lost the moral image of the Deity in which he was created, and the possession of which was the chief glory of his nature; that in proportion as sin is forsaken and holiness is cultivated by him, he is restored to his pristine dignity and reinstated in the likeness and the favor of God. He perceives that sin is the cause of all the disorders that prevail in society around him, and that if it were allowed an uncontrolled dominion in this earth would be converted into a scene of pollution and uproar, crime and misery, equalled by no conceptions of hell which the most vivid imagination has ever formed; but that in proportion as men are converted from sin to holiness, these disorders are diminished, and that if men were universally holy, society at large would become universally amiable, tranquil, and happy. He perceives that the very essence of sin is opposition to God—that, if allowed to do its utmost, it would annihilate his being—for where the law is disliked, there must needs be a corresponding enmity against the lawgiver, and it is natural to the carnal mind, to wish the annihilation or removal of the being it abhors. This is the secret spring of atheism—and to atheism, as its ultimate result, all sin has a necessary tendency. Hence arises one class of motives with which those views of divine truth, termed Evangelical, furnish reproaches to turn from their evil ways. The question is not at present, whether these views of the exceeding sinfulness of sin are correct, but whether they are more adapted to convert such characters from their sinful courses, than those which are given by the opposite system, commonly called rational Christianity, or any other system, by whatever name it may be known. Go tell the drunkard recovered from last night's debauch—tell the sensualist, as he revels in impurity and vice—the sabbath-breaker, as he tramples on the ordinances of the sanctuary, and gives himself to dissipation and to pleasure on that holy day—that sin is by no means such an evil thing as some have represented it to be—that it is nothing more than mere human frailty—that it arises from the constitution of our nature—and that, as we did not make ourselves, we cannot be accountable for those inclinations and passions we have brought with us into the world. Tell him that there is no other evil sin, than the harm it does the sinner; and that God never punishes sin in the way of vindictive justice, but only to do the sinner good, and make him ultimately happy. Tell the prodigal this—reach these doctrines to the gay and thoughtless libertine—and let any man of common sense decide, whether they will furnish motives sufficient to induce him to reform—or, say, whether these are not considerations more adapted to confirm him in his vicious practices, and silence any remonstrances with which his conscience may occasionally trouble him. And yet these are the views of sin entertained and expressed by those who reject the doctrines commonly called Evangelical, as false and absurd, and monopolize the epithet rational, in connection with Christianity, to themselves.

Again, the views which are given of the Divine Law, by the system denominated Evangelical, every way adapted to produce the effect intended. It represents the Divine Law as infinitely just and good, supremely right and excellent, so that every violation of it, every failure in obedience to it, justly exposes the sinner to the wrath of God, and the infliction of the penalty which he has armed it, namely, eternal punishment. Now, there is every thing in such representations as these, calculated to fill the awakened sinner with apprehension and dismay in the view of his own character as a transgressor of that Law, and urge him to fly from the ruin to which he is exposed. On the other hand, take those representations of the divine law which the opposite system gives—tell him that the law is too severe, that God will not, cannot punish every instance of disobedience and of failure—that he would be merciful, and merciful, and merciful, if he did—would not love him if it were the case, but that if he were so severe, it would be better if the government were in more lenient hands;—that what you are doing—but instilling principles into the mind which utterly preclude the possibility of repentance, so far as they may be supposed to operate. For let an individual suppose these principles, for a moment, to operate in his own mind, under their influence he would naturally conclude that if it would be cruel and unduly severe in God to punish me for violating his law, it would be because the law is too strict, and requires

more than it ought to do; and if so, it is unjust, and therefore the sin does not lie with me for failing in obedience, but with the lawgiver in fixing the standard of morality higher than he should have done, and requiring of men more than he had a right to expect at their hands. How then can I repent of having violated such a law as this? as the idea of repentance implies, in the very first instance, a conviction and a confession of the rectitude of the law which the sinner has disobeyed.

There are, it is well known, about 160 crimes to which the laws of this land annex the penalty of death, but of those unhappy beings who receive the sentence of death from the lips of the judge, not one tenth actually undergoes it. And why? Because the penalty is in many of these cases so unduly severe, that in the judgment of all men, it would be cruel to inflict it; and if it were inflicted,—if, for instance, for one of those minor offences, against which the law denounces the penalty of death, which is never executed, some individual were made to pay the forfeit of his life, his mind would naturally rise against the undue severity of the law by which he suffered, and he would regard himself as the hapless victim to a code, so sanguinary, that it is the disgrace of a country enlightened and benevolent as ours; but are we to place the supreme Judge in the predicament in which an earthly magistrate is often placed, and compel him tacitly to acknowledge the undue severity of the punishment annexed to disobedience, by its remission; or if he does not remit the punishment, are we to say, with Mr. Belsham, Dr. Priestley and some others, that he is a merciless tyrant,—a gloomy and capricious tyrant,—a being whom we neither can nor ought to love? We appeal then to reason;—if irrational as we are, visionary and enthusiastic as our system is, for once we will listen to the admonitions of those who are sagacious enough to discover, and kind enough to pity our folly,—and will appeal to reason; and ask any rational being, which, in his estimation, is most adapted to reclaim the disobedient from the paths of sin,—that system which represents the Divine Law as so just and right, that every transgression is worthy of the punishment annexed; or that which represents it as so unduly strict, that it is impossible for God to enforce the penalty with which he has guarded it, without shewing himself a monster of cruelty?

In close alliance with those views of the Divine Law, are the notions concerning the duration of future punishment which the two systems in question embrace; that which is called Evangelical represents it as eternal, and it does so, because the abettors of this system conceive that it is so represented in the Scripture. Whether in this conception they are right or wrong, it does not fall within our present province to inquire. We have to do in this instance, not with the truth of the doctrine, but with its influence, whether true or false. Suffice it to say, however, that the strongest words which the original languages of the holy Scriptures could furnish, are employed to express the duration of future punishment, and that they are employed in such a connection, as seems to render it impossible that any thing short of an endless duration could have been intended. For it is obvious, that this awful idea is pregnant with every thing that can be supposed capable of operating on a mind awakened to feel its tremendous import, and of urging the sinner to an immediate application to the mercy so fully provided, and so freely offered in the Gospel. Under the impression that his character will be unalterably fixed, and his doom eternally sealed at death, and aware that death may be nigh, even at the door, he perceives that there is no time for delay—and while on the one hand, the voice of invitation cries, *Behold now is the accepted time, behold now is the day of salvation*—on the other he is impelled by the solemn admonition, *There is no work, nor device, nor wisdom in the grace: He that is unholly, let him be unholly still: he that is filthy, let him be filthy still*—and the declaration of Abraham to the unhappy Dives rings in his ears, *And beside all this, between us and you there is a great gulf fixed; so that they which would pass from thence to you cannot; neither can they pass to us who would come from thence.* This is the representation of the Evangelical system; but what say rational and enlightened Divines upon the subject? "No Necessarian," says Dr. Priestley, "supposes that any of the human race will suffer eternally, but only for a time, and that for their good. And since God has created us for happiness, what misery can we fear? If we are really intended for ultimate unlimited happiness, it is no matter to a truly resigned person, when, or where, or how." Amen! says the prodigal, that is the doctrine that I love! What misery can I fear? why none at all. God will be too kind and compassionate to punish. He knows the frailty and weakness of my nature, if I repent at last no doubt he will forgive. And if I should go rather too far, so that for decency's sake he cannot take me to heaven all at once, why, a little wholesome chastisement will do me no harm. And thus extremes meet, and the hell of the enlightened Dr. Priestley, and the purgatory of the deluded papist, come to much the same thing; with this advantage indeed, on the side of Dr. Priestley's scheme, that those who endure the pains of hell in his case, obtain deliverance gratis; while the Catholics, or their surviving friends, are obliged to pay for them. But in plain sober sense,—are such views of the nature and duration of future punishment calculated to convert prodigals to a holy life? Is it not rather natural that they should use them for quite a different purpose—that they should, when strongly urged by their lusts and appetites to continue in sin, argue thus:—Well, if the worst should happen, the punishment will only be temporary:—God is merciful—we shall have an eternity of happiness after all—and however long may be the duration of punishment, though it were ages, it will be but a point in comparison of eternity.

—Then would the debauchee
Untrembling mouth the heavens; then might the
drunkard
Reel o'er his full bowl, and when 'tis drain'd,
Fill up another to the brim, and laugh
At the poor bug-bear death:—

We may now proceed to an appeal to fact, for the subject is happily capable of this; it is one to which we may apply the criterion, *by their fruits ye shall know them*—do men gather grapes of thorns, or figs of thistles? Have the same fruits which have been produced in such abundance by the plain and faithful preaching of those doctrines called Evangelical, appeared in the labors of those who have been careful to conceal them? Let the impartial history of eighteen hundred years declare.

When these doctrines were first preached, the most astonishing effects ensued. The impressions produced were deep and overwhelming; the convictions of sin were pungent and agonizing; the grief they awakened in men's minds was intense and profound. They were prick'd to the heart—they could not in silence endure the anguish—they gave vent to their feelings in expressions such as these. *Men and brethren what must*

we do? What must we do to be saved? Is there any thing like this under that kind of preaching from which these great doctrines are excluded? Alas! such a stir as this amongst the bare benches and the empty pews of the temples devoted to rational Christianity in the present day would

"Sound like voices from the dead,"
and excite as much astonishment as the hum and bustle of active life, suddenly rising up amid the coldness and the silence of a sepulchre. It is a fact, that people for the most part forsake the place from which these doctrines, the glory of the gospel, are excluded; and there can be little prospect of quickening dry bones to spiritual life, where there are scarcely any bones at all, on which to prophesy. Something captivating in the oratory of the preacher, or daring in the doctrines which he preaches, may occasion a certain kind of popularity; and he who professes to have a talisman by which to annihilate the devil, and a key by which to let the wicked out of hell, will be sure to gather a multitude of a certain description around him: but it cannot be denied, that in ordinary cases, the preaching which has consisted of nothing more than meagre morality and dry criticism, has excited little interest, and produced no impression; while that preaching which has embodied the great doctrine of human depravity, the atonement, the influences of the Holy Spirit, the necessity of regeneration, though conducted with inferior talent, has gathered and retained large congregations, and proved the power of God to the conversion of multitudes. What is the cause of this difference, it becomes those who are most concerned deeply to consider. We are far from wishing to force our conviction on this, or any subject, upon others; but we may be allowed frankly to own it on this occasion; it is this, that God has determined to bless his own truth whenever faithfully delivered, while he withholds his influence from every thing beside.

The opponents of the Evangelical system account for the wonderful success of the gospel in the first age of christianity, by its novelty. But this is not true; for the first preachers of the gospel preached no other doctrines than what Christ had preached before them, except indeed the fact, that he was risen from the dead, an event which he himself foretold; and the apostle Paul, in his most eloquent and powerful appeal before Agrippa, declared that he said none other things than those which the prophets and Moses did say should come; that Christ should suffer, and that he should be the first to rise from the dead, and should show light unto the people and to the Gentiles. But admit, for the sake of argument, that the effects produced by the first preaching of the gospel were the result of nothing in the doctrines themselves, but their novelty—how is it that similar effects have been produced in every age; have been produced by the preaching of the same doctrine in modern times, centuries after they ceased to be novel, and in this country where they have been known so long, and preached in all their purity, in the most undisguised and unequivocal manner, since the era of the Reformation at least? What doctrines have the Methodists preached for the last fifty or sixty years in this country? It cannot be denied, that the great principles on which they have insisted, are human depravity, the atonement of Christ, regeneration, and the influences of the Holy Spirit. On these fundamental doctrines they constantly insist, and that too with a fervor which rational Christians regard as rank enthusiasm. But what efforts have been produced by their preaching, Dr. Priestley shall himself declare. "They have (he says) civilized and christianized a great part of the uncivilized and unchristianized part of this country." This was the acknowledged part of Dr. Priestley in favour of the Methodists; but that style of preaching which the Doctor adopted, that kind of preaching which is the frigid zone of Christianity, if it be Christianity at all; that kind of preaching, from which almost every thing which distinguishes the preaching of the Methodists is excluded, accomplished any thing like this? Would a great part of the once civilized and christianized part of the land have been civilized and christianized, if none but preachers of his cast had been sent to do the work? Most assuredly if the Evangelical system be false, and the opposite system be true, the preaching of the truth ought to accomplish more good than the preaching of error. The friends of the anti-evangelical scheme are very fond of the adage, *Great truth and it will prevail*; but here the principle is reversed, for according to the frank admission of one of their own leaders, error has prevailed most astonishingly yet, even to the civilization & christianizing of a great part of the uncivilized and unchristianized part of this country. Is not this a most extraordinary phenomenon in the moral world? Is there then a God that ruleth in the earth? Are truth and error alike indifferent to him; and does he rather prefer to patronize the latter than the former? Irrational, enthusiastic, and silly as we are, our reason, such as it is, revolts at insinuations against the Deity like these. Yet if the doctrines termed Evangelical be false, such is the case; and all the reasonings of rational Christians cannot help them out of the dilemma.

It was the novelty of the preaching in the case of the Methodists, as well as in that of the Apostles, that accomplished such wonders, the ignorance of the people giving way to the force of novelty. "Now, if novelty does produce such wonders, one should think," says Mr. Fuller, in his admirable book entitled, "The Calvinistic and Socinian systems compared," "it were desirable every century or two to have a new dispensation of religion."
But the fact is, that in many, we may almost say in most places, the doctrines opposed to Evangelical religion, if they were fully preached, if they were distinctly and unequivocally stated, would have as much the force of novelty, as the preaching of the Methodists could possibly have had, when they first began their labors. Only let a man give out, that he will prove that the devil is nothing but an eastern metaphor, that hell is only a Chaldean fable, the Holy Spirit an attribute of Deity, and that the Christian world are idolaters for honoring Jesus Christ even as they honour the Father, and he is sure to gather a crowd around him, and this proves so far the power of novelty; but whether this kind of preaching will make them holy, humble, and devout, is another question; and whether it would civilize and christianize the rude and abandoned part of the population, amid collieries, factories, and mines, is a point on which we will leave our readers to form their own opinion.

With regard to the adaptation of the two systems to convert infidels to Christianity, we have also the advantage of fact. Perhaps there never was a place throughout the whole of Christendom in which the doctrines termed Evangelical, have been more completely exploded than in Geneva. That also was the great seat of deism, and the residence of that monster of perverted genius, Voltaire. Now, what was the result? Rational Christianity, as it is termed, had possession of the churches, and the pastors lived on friendly terms with the infidels around them. Did the rational

Christians succeed in converting the infidels by Christianity? Could they have had a fairer opportunity? Could they have desired a fairer field? If it is only necessary to strip Christianity of those absurd and ridiculous dogmas with which the Evangelical party have deformed it, to win the enlightened deist to its faith, here it was so stripped, and here were deists enough to be converted by it. But what was the fact? "It is impossible," says Voltaire, "that in Calvin's own town, with a population of 24,000 thinking people, there should not be still a few Calvinists; but they are extremely few, and well abused. All honest folks are deists." In the article *Geneva*, in the French Encyclopedia, written by D'Alembert, the author says, "It is not surprising that the progress of infidelity should be less deprecatd at Geneva than elsewhere, since their religion is reduced almost to the adoration of one only God; respect for Jesus Christ and the Scriptures being the only things which distinguish the Christianity of Geneva from pure deism." Thus we see things were proceeding not from deism to rational Christianity, but from rational Christianity to deism.—But, "the pretty business of the Socinians at Geneva," as Voltaire called it, "advances;" and at length he writes, "Geneva has made great progress, and there are more philosophers or deists than Socinians." Lo, here is the result of a fair competition, between what is called rational Christianity and deism; the pastors are confounded, and the infidels triumph. The fact is, that if you take away from Christianity the divinity and atonement of Christ, the personality, deity, and influences of the Holy Spirit, the depravity of human nature, regeneration and sanctification, the eternity of future rewards and punishments, there is so little left to distinguish it from deism, that the infidel does not think it worth his while to give himself much trouble about such a trifle. For in order to get rid of these offensive doctrines, so much of the New Testament is blotted out, and a language, indicating so much doubt and indifference is employed with regard to what remains, that a suspicion is at once created in his mind as to the confidence of these rational Christians in the inspiration of the books they invite him to receive; and therefore seeing the points of difference are so few, and comparatively trifling, it is better to shake hands as brethren, and say nothing about them; for, as Dr. Priestley observed concerning Mr. Jefferson, if he is an unbeliever, he cannot be far from us; and according to Mr. Belsham, "the Theophilanthropists, a species of deists in France, comprehend in their principles, the essence of the Christian religion."

SELECT REVIEWS.

From the London Investigator.

The Privileges and Obligations of Christian Parents and their Children, adduced from a View of the Abrahamic Covenant. By John Bruce.

We owe an apology to the worthy author of this little treatise, for so long delaying to notice it. But we can assure him, that it has not arisen, as in some cases, from a reluctance to censure, for we have read the book with very great satisfaction, and can most cordially recommend it to the serious perusal of those for whom it is more especially designed. The substance of it was originally delivered from the pulpit, before the Hampshire Association of Independent Churches, and having met with the approbation of the ministers and representatives of those churches, present on the occasion, the author was induced to extend his original discourse to its present limits, and publish it in the form of a treatise. In this form we have no doubt that it will meet with general acceptance, and we hope by the blessing of God, prove eminently useful. The topics it embraces are the following:—1. The nature of the Abrahamic covenant. 2. Extent of the Covenant made with Abraham. 3. The Conditions of the Abrahamic Covenant. 4. The manner in which the Covenant made with Abraham was confirmed. 5. The means of bringing children into the bond of the Covenant. 6. The duty of youth in relation to the Covenant. 7. The perpetuity of the Covenant. The whole is followed by some important practical reflections.

The observations of Mr. Bruce on these several points are, we think, in general judicious and important;—the composition is correct and easy, while the spirit that breathes through the whole is truly pastoral and affectionate.

We have only room for one extract, as a specimen of the author's manner. In the sentiments it expresses we fully concur, and we earnestly recommend it to the serious consideration of those whom it more especially concerns.

"We have only to observe the general conduct of Jehovah in the operations of his grace, to perceive the connection, in many cases at least, between early religious advantages, and the conversion of the immortal soul. How many families, like that of the holy and amiable PHILIP HENRY, have presented the lovely scene of 'a church in a house.' Religion, taught with unwearied diligence, and recommended by a commanding consistent example, like the little leaven which a woman took and hid in three measures of meal, has fermented and diffused, until the whole has been leavened. It is an undeniable fact, that for several centuries, vital Christianity in this country principally existed among the children of believing parents. The churches of the faithful were chiefly composed of those who had been brought up 'in the nurture and admonition of the Lord,' while their pulpits were occupied by the sons of golly and able ministers. The astonishing revivals of religion in Scotland, America, and elsewhere, have usually commenced with the youth of pious ancestors. Education, if it may be allowed the expression, lays materials at the door of the heart, so that when the spirit enters, he has only to apply them in the work of conversion and sanctification. Nor are any so useful or so ornamental to the great cause of Christianity, as the descendants of religious parents. Their accurate and extensive knowledge of divine truth, secures the deference and respect of their brethren, while their amiable temper and consistent practice give a preponderating influence.

"I am aware that it has been objected to this view of the subject, that the promise has been contradicted by plain and indisputable facts. It has been said that many children of pious parents, and even of Christian ministers, exhibit no proof of a virtuous and holy character. The history of many professing families, certainly furnishes ground for this objection; but I am disposed to think that, with some few exceptions, the failure of parents in the religious education of their children, is to be attributed either to their own inconsistency of conduct, or to a criminal negligence in the employment of the means which the sacred oracles prescribe. They are either so much engaged in business or of so easy and careless a disposition, as to perform their family duties very imperfectly, or they are injudicious in the plans they pursue, and produce disgust, where they ought to inspire delight; or they are unhappy in the government of their children, either unduly lenient,

or easily transported with rage, or unnecessarily austere and gloomy; or it may be that one of the parents is irreligious, and counteracts the good effects which might otherwise result from the labors of the other; or both the parents throw discredit on their own acknowledged principles, by an inconsistent life and character. O let Christian parents seriously reflect on the manner in which they are discharging their relative duties, and anticipate the tremendous consequences which may result to their offspring, by their negligence or mistake. Especially let Christian ministers, of social habits and popular talents, dread the day when they may have to lament, 'I made me keeper of the Vineyards, but mine own vineyard have I not kept.'"

From the London Evang. Mag. April, 1823.

An Essay on Faith. By THOMAS ERSKINE, Esq. 12mo. 3s. 6d. Ogle & Co.

It is with no ordinary feelings of satisfaction and delight that we introduce this Essay to the attention of our readers. We deem it even more valuable than the author's former publication "On the Internal Evidence for the Truth of Revealed Religion." We are much indebted to him for exhibiting, with so much clearness and fulness of Scriptural statement, a subject which many good and many able men have involved in more or less obscurity. We think Mr. Erskine has successfully guarded against the two dangers to which writers on the subject of Faith are exposed—a danger, on the one hand, of aiming at too great simplicity, and, on the other, of indulging in too great complexity of definition and distinction. We rejoice also, that, in conducting the discussion of his subject, he has united energy of intellectual effort with an ardor of holy feeling; ever alive to a sense of the transcendent importance of the subject, and deeply solicitous that his readers may be partakers of all the blessings of salvation by faith.

The arrangement proposed by the author in the commencement of the essay is thus announced.—"In the observations which I am now to make, I shall point out the sources of some of the errors which have prevailed on this subject—I shall explain what appears to me to be the correct view of Christian faith in its exercise and object,—and I shall attempt to describe some of its counterfeits."

In the early part of the Essay, Mr. Erskine justly remarks, that by numerous and perplexing distinctions respecting different kinds of faith, many theological writers have drawn away the attention of their readers from the thing to be believed, and engaged it in a fruitless examination of the mental operation of believing; so that we see and hear of more anxiety amongst religious people, about their faith being of the right kind, than about their believing the right things. Of course this has a tendency to send them not to the study of the Bible, but to the investigation of the laws of their own minds. They leave that truth which God has revealed and blessed as the medicine of our natures, and bewilder themselves in a metaphysical labyrinth."

As a concise sketch of the outlines of the Essay, and a specimen of its style, we extract the following paragraph at the conclusion.

"My object in this Essay has not been to represent faith as a difficult or perplexed operation, but to withdraw the attention from the act of believing, and to fix it on the object of belief, by showing that we cannot believe any moral fact, without entering into its spirit and meaning and importance; that we cannot believe in our own danger without apprehension, or in our own deliverance without joy; & that we cannot believe in generous compassion, or self-sacrificing benevolence, without having on our minds at the time impressions corresponding to these affections. Even had there been no mention of faith made through the whole Bible, it is yet evident to common sense, that its communications could be profitable to none, but to those who believed them; and it is no less evident that, unless these communications are understood, they cannot be believed in their true meaning. Our business then, is to understand the meaning of those communications which God has been pleased to make to us in his word, and to receive them as substantial realities, altogether independent of our admission or rejection. We must prosecute our inquiries on this subject, not as critics, or judges, or scholars, but as sinners.—It is not an interesting exercise for our faculties, but a pardon for our sins, and a cure for our spiritual diseases that we must seek after. If we seek we shall find, and we shall find them in Jesus Christ."

From the London Evang. Mag.

INFLUENCE OF RELIGIOUS INSTRUCTION ON THE CONDUCT OF NEGRO SLAVES.

At a missionary meeting held October last in Wales, Mr. DAVIES, a missionary who has been many years at Demerara, and is now on a visit to England for the recovery of his health, related the following anecdote, which strongly proves the beneficial effects of the gospel on the minds of the negro slaves.

He stated, that in a part of the West Indies, when the missionaries first visited it, the anxiety of the negroes on some of the plantations, to hear them preach, was manifested in such a way as not only to give the managers just cause of displeasure, but even to excite in them some degree of alarm as to the consequences; one of the missionaries being sent for, immediately proceeded to the spot, where he found the negroes assembled in a large building called the *Loosey*, for the purpose of hearing the Missionary preach. A carpenter's bench was his pulpit, and the poor negroes were all attention. He took out his pocket Bible, and begun to read and speak to them of Jesus Christ, and of his love in coming to die for sinners—even for poor black men and women such as they were. He had not proceeded far with his discourse, before he perceived them to hang down their heads, when they began to sob, one after another, until there was a general weeping among them. This effect being produced, he proceeded to read from his Bible, the duty of slaves to their masters; and then informed them, that by acting contrary to their duty in this respect, they had greatly offended that Saviour who died for them. For this he therefore hoped they were truly sorry, and would do so no more. Upon this, they cried out, almost with one voice, "Yes, Massa, we sorry, Massa; we very sorry." "Then," said the missionary, "since you have used your manager so ill, the least thing you can do, is to ask his pardon." He had no sooner made this proposal, than they all fell down on their faces, entreating forgiveness; and as many as could come near the manager, began to kiss his feet. In consequence of their submission, they were not only pardoned for the outrage just committed, but their wishes in reference to a missionary, fully complied with. Thus was an effectual door opened for the preaching of the gospel on this estate, where a chapel has since been erected for the use of the negroes.

BOSTON RECORDER.

SATURDAY, JULY 5, 1823.

MASSACHUSETTS GENERAL ASSOCIATION.
Religious Exercises at the annual meeting.
The General Association of Congregational Ministers in this State, met at New-Bedford, June 24. Rev. Samuel Walker, of Danvers, was chosen Moderator; Rev. Justin Edwards, Andover, Scribe; and Rev. Thomas Shepard, Ashfield, Assistant Scribe.

In the evening, a sermon was delivered by the Rev. Mr. Sprague, of West Springfield, from Rom. viii. 34. "Who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us." Subject: The Mediation of Christ.

On Wednesday, the Associational Sermon was preached by the Rev. Mr. Field of Stockbridge, from 2 Cor. iv. 1, 2. "Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonour; not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God."—After sermon, narratives of the state of religion in the several Associations, and in other Ecclesiastical bodies connected with the General Association, were read, in presence of a large and deeply interested audience.

In the evening a sermon was delivered by the Rev. Mr. Moreton, of the New-Hampshire delegation, from Jude, sixth verse—"Unto the judgment of the great day."

Thursday, A. M. The Associational business was suspended, for the annual meeting of the Massachusetts Domestic Missionary Society. This meeting was opened with prayer by the Rev. Mr. Edwards of Andover, and the annual Report was read by the Scribe of the Eastern Executive Committee. In the afternoon a sermon was delivered before the Society, from Galatians vi. 9. "And let us not be weary in well doing, for in due season we shall reap, if we faint not"—and a collection taken up, amounting to \$54. 75. The Lord's supper was then administered by Rev. Dr. Austin, of Newport, R. I., and Rev. Mr. Church of the New Hampshire delegation, to a large number—probably four hundred communicants. In the evening, a sermon was preached by Rev. David M. Smith, Delegate from the General Assembly of the Presbyterian Church—from Rom. iii. 3. "For what man did not believe? shall their unbelief make the faith of God without effect?"

The congregations assembled at all the public religious services, were full and solemn. About sixty Clergymen were present, and it is believed that all felt it good to be there. Public Prayer Meetings were held on the mornings of Wednesday and Thursday, at 5 o'clock. Prayers were offered by Rev. Mr. Hale, Rev. Dr. Austin, Rev. Mr. Edwards, Rev. Mr. Church, Rev. Mr. Porter, and another gentleman whose name is not recollected.

MAINE MISSIONARY SOCIETY.
The annual meeting was held in Portland, on Wednesday of last week. It was well attended by the members from various parts of the State. The Report of the Trustees was read by the Rev. Mr. Gillet, Corresponding Secretary. A motion for acceptance was made by Rev. Mr. Tappan, of Augusta, & seconded by Rev. Mr. Cogswell, of Saco. A vote of thanks to those Societies and individuals who have contributed to its funds, was moved by Dr. Campbell, Esq., Treasurer, seconded by Rev. Mr. Chapin, and passed unanimously. The gentlemen severally favored the Society with appropriate addresses.

Another public meeting was held in the afternoon, when missionary journals were read, and applications for aid in behalf of destitute places. In the evening a sermon was preached by the Rev. Mr. Loomis, of Bangor, from Mark xiv. 8. "She hath done what she could." A collection was taken up, amounting to \$201. 65, and a gold ring. The next meeting will be held at Bangor.

Officers for the ensuing year.—Rev. W. ALLEN, D. D. President; Hon. A. R. Mitchell, Vice Pr.; Rev. E. Gillet, Corresponding Secretary; Rev. D. Thurston, Recording Secretary; D. Campbell, Esq., Treasurer; E. Adams, Esq., Auditor.

Trustees.—The Presidents and Secretaries, with Messrs. K. Bailey, M. Blood, E. Payson, D. W. Tappan, J. Cogswell, A. Rand, and J. W. Ellingwood.

The Report of the Trustees states, that 30 missionaries have been employed in the course of the year, whose labors together amount to about 300 weeks. Supplies to a greater or less degree have been afforded to every county in the State—those places have been especially aided where a settlement of the gospel ministry might be effected, and where there was an unusual attention to religion. No extensive revivals have been witnessed in the sphere of missionary labors—but much good has been done—weak churches have been strengthened, and the famishing have been fed. Unusual attention to the means of religion has been excited—and in many places, some springing of divine grace has been felt, and recognized as the privilege of an "abundance of rain."

This Society has existed 16 years—and had no means of usefulness, except what the Lord has done, "day by day." It has accomplished much, and will accomplish yet more for the destitute portions in Maine.

Visitors of the Maine Missionary Society.—Daniel Lovejoy spent four weeks at Litchfield, attended several seasons of special prayer, and the pouring of the blessed spirit—there were favourable indications of a revival—two Sabbath schools have been constantly attended—the churches are disposed to do all in their power for the support of the gospel among them. Mr. L. departed four weeks also to Washington. Ten persons have been added to the congregational church of that year—the prospect of eventually establishing the gospel ministry here is promising. Rev. Thomas Williams, performed a mission of four weeks at Foxcroft and vicinity. He has been settled at this place. Professing Christians are in a good measure awake and engaged in prayer. It is a promising field of labor.

Mr. Henry T. Kelly visited and preached in almost all the destitute places in the county of Somerset, during a mission of 24 weeks. In Temple, he found more attention than usual among the youth.

Mr. Seneca White divided 24 weeks between Farmington, Strong, and Industry, in Kennebec County. In these towns there has been an increasing attention to the subject of religion, and meetings have constantly increased in numbers. A Congregational Society has been organized at F. consisting of about thirty heads of families, and have voted to raise \$200 for the support of the ministry among them.

Rev. Jonathan Bigelow had a mission of 12 1-2 weeks at Lubec and vicinity. His meetings have been quite as well attended during the past, as any previous year. Encouragements to the support of the ministry there are good.

Mr. Henry A. Merrill took a mission of 8 weeks, to Columbia and Addison. There is much want of religious instruction in that region. From Ellsworth to Machias, a space of 60 miles, including 8 incorporated towns, there is no place to which the hungry soul may resort from Sabbath to Sabbath for the bread of life.

Rev. Lincoln Ripley had a mission of 4 weeks at Albany, and preached lectures during the week in several adjoining towns. The most marked features in the county of Oxford are, the need of missionary services, & a readiness to attend them.

Rev. Thomas Adams had an appointment of 12 weeks at Clinton. He found the spirit of God moving on the hearts of some of the people; some were enquiring with deep interest and anxiety "what must we do to be saved?" A very important and promising field of missionary labor.

Mr. Nathan W. Sheldon laboured 4 weeks at Brownville, in the service of the Society, and was detained 10 weeks longer, by the efforts of the people. All appear desirous of settling a minister among them.

Mr. Thos. T. Stone labored 6 weeks at Munson, where is a small church of 12 members. The people are very much united, and desirous of the stated gospel ordinances. They mostly emigrated from Munson, Mass.

Mr. Christopher Marsh had an appointment of 4 weeks at Scarborough, and 6 at Sanford. Great exertions were made by the people to frequent public worship, and there was very solemn attention under the ministry of the word. He has since been ordained over the church in the latter place.

Mr. Nathaniel Chapman labored 12 weeks in Durham and Danville. The people were anxious to detain him as their minister, and united in giving him offers of settlement.

Mr. Lemuel Wilcox had an appointment of 8 weeks at Belfast. The people supported him 3 months longer. They have erected a small house for public worship, but are feeble.

Mr. James Weston had a mission of 17 weeks, most of which time he spent in Pittston. Here and at Lebanon he found the interests of religion in a favorable state.

The remainder of the Society's Missionaries were employed as follows:

Rev. Amasa Smith 4 weeks at Fryburg and vicinity; Rev. David Starret 12 1-2 weeks at Weld and vicinity; and Rev. Charles Frost 12 weeks at Gilead; all in the county of Oxford.

Rev. John H. Ingraham had a mission of 10 weeks, in the vicinity of Thomaston.

Rev. Jotham Sewall, 10 weeks at Wilton and vicinity.

Rev. Josiah Peet, and Rev. Fifeid Holt, 4 weeks each, in the county of Somerset.

Rev. G. Kellogg, 10 weeks at Strong & vicinity.

Rev. Jonathan Beiden, 10 weeks equally proportioned to Windsor, Knox, Putnam and Unity.

Rev. Stephen Merrill, 7 weeks at Kittery.

Rev. Nathan Douglas, 4 weeks at Sleighfield.

Rev. Daniel Kendrick, 6 weeks at Edgcomb.

Rev. Josiah G. Merrill, 4 weeks at Raymond and vicinity, the people there paying one half of the expense.

Rev. Samuel Sewall, 2 weeks at Harpswell.

Rev. Mr. Jones was engaged on a mission of 12 weeks, and is now but just entered upon his services at Lyngington.

Mr. Maurice Cary 4 weeks at Poland and vicinity; Mr. Caleb F. Page 8 weeks at Andover, and 9 at Searsmont and vicinity.

RELIGIOUS SUMMARY.

Sailing of Missionaries.—Mrs. Judson, together with Rev. Jonathan Wade and his wife, embarked on board the ship "Edward Newton," Sabbath evening, June 22d, at this port, for Burmah.

Bible Society of Salem and vicinity.—The annual contributors to the funds of this Society have been decreasing for several years. The present number is 81. The annual income does not exceed \$230. The Society has a permanent fund of \$1150. There is also in the Treasury at the disposal of the society, \$157 93. 120 Bibles, and 120 Testaments are on hand. The decrease of the Society's funds is chiefly accounted for by the increased donations to the American Bible Society, and the formation of the Marine Bible Society for Salem and Beverly. The decrease of pious zeal, and the low state of commerce, are alluded to, as contributing also to the result.

Connecticut Asylum for the Insane.—More than \$19,000 have been subscribed for this institution. A suitable building is in progress about 1 1-4 miles from the state house in Hartford, the expense not to exceed \$12,000. The centre of the building is 50 feet square; three stories above the basement; two wings, 50 feet by 30, two stories above the basement.

Reformed Dutch Church.—A subscription of \$26,000, has been procured for the endowment of a Professorship in the theological school of this communion at Brunswick.

Martha's Vineyard.—It is stated in the Rhode Island Religious Intelligencer, that about 200 persons have been made hopefully the subjects of divine grace, within the last year or two; upwards of one hundred have been added to the Methodist church, some to the Baptist, & a few to the Congregational churches. The work still progresses, and there is a prospect of its continuance.

New England Conference.—The whole number of communicants in the Methodist Churches connected with this Conference, is about 21,000; the increase of the last year was 1000. 151 preachers were appointed to itinerate in the various stations and circuits for the year ensuing. There are besides upwards of 200 local preachers, and 3 supernumeraries.

Young Men's Missionary Society, Charleston, S. C.—The fourth anniversary of this Society was

held June 9th. Meeting opened with prayer by Rev. Mr. Howard. Three missionaries, Rev. Messrs. Johnson, Barbour and Brainerd, have been successfully employed the past year. The usual motions for the acceptance of the Report, thanks to the Board and to benefactors, were made and seconded, and supported by appropriate addresses, by Rev. Dr. Palmer, Rev. Messrs. Boies, Buist and Lindsey, Messrs. J. Dickson, and J. Corning. Thomas Fleming, President, Rev. A. Buist, Corresponding Secretary.

Ordinations.—In Sumpterville, S. C. Rev. Isaac R. Barber, was ordained an evangelist, May 29th, by the Presbytery of Harmony. A sermon by Rev. Mr. James. On the same day a church was organized, and the Lord's Supper administered.—A pleasing circumstance ought to be mentioned. The exercises were performed in the Baptist Church. The Baptists and Presbyterians here assist in the support of the ministers of each denomination, who preach on alternate Sabbaths in the same house, to the same congregation.—Ministers and people live in harmony and love.

Rev. James B. Stafford was ordained by the Concord Presbytery, (S. C.) June 6th, and installed over the Congregation of Purity. Sermon by Rev. John B. Davies. The Concord Presbytery has 61 congregations, 23 ministers, 4 licentiates, and 4 candidates for the ministry. In these congregations are more than 5000 communicants.

Extract of a letter just received by the Editor of the Recorder, from Rev. GORDON HALL, Bombay.

"I have been much engaged for some days, in obtaining, by purchase, a piece of ground, in the midst of the heathen, for erecting a house of God. The situation is very eligible; the price of it 1350 rupees, (about \$600) and we expect the deed to be executed in a few days. We shall immediately put up a cheap shed upon it, and remove to it one of our schools, and begin to make it a central point for our missionary operations. We shall be very desirous to erect a permanent and decent building for the worship of God, as soon as possible. We could, with God's blessing, soon manage to have public worship in it, in four different languages. Since I have been in Bombay, I have seen, I suppose, about fifteen heathen, and half as many Mahomedan temples erected, within little more than half a mile of my house, but no sort of building for Christian worship among the heathen. I am now animated with the hope of living to see one erected, and also to declare in it the unsearchable riches of Christ, to my poor ignorant fellow creatures around me. But where are we to obtain funds for building it? We must look principally to America, though I am not without hope of obtaining some assistance here. But my chief desire is, that God would incline the hearts of the people to hear and receive his truth; and my chief fear is, lest we should in some way or other provoke the holy God to withhold his blessing. O pray earnestly for the poor, helpless sinner who writes this to you, and who with the deepest abatement, would subscribe himself

"Your fellow servant in the gospel, G. HALL."

NOTICE.

ALL, who wish to assist in the establishment of Juvenile Libraries among the destitute, are respectfully requested to send in cash, books or orders upon booksellers, whatever they can afford, to the care of Dea. Loring, No. 2, or to Mr. Armstrong, 50, or to Messrs. Lincoln & Edmonds, 53, Cornhill; and their donations will be thankfully accepted and faithfully applied by the public's humble servant

T. Osgood, travelling Agent for Sabbath Schools.

POLITICAL SUMMARY.

FOREIGN.

British House of Commons.—Mr. F. Buxton introduced to the House, May 15th, the subject of the abolition of slavery, in the West Indies, by establishing the principle, that no more children should be made slaves. This measure was urged by the example of the state of New-York, New Jersey, and Pennsylvania, which were slave states not long ago, and which were now freed from slaves by a gradual abolition without oppression. After many spirited remarks, in which Mr. Buxton stated, that the House owed the adoption of his plan to the unanimous wish of the British nation, he moved, that the state of slavery was repugnant to the British Constitution, and the Christian Religion, and that it ought gradually to be abolished.

Mr. Canning followed Mr. Buxton and introduced his most temperate remarks, by calling it a fearful question, the passionate agitation of which might kindle a flame in the British nation, which would not be easily extinguished. His whole object was to allay feeling, and to close rather than extend the debate. He sat down after reading his resolution, which stated it to be expedient to effect a gradual abolition of slavery; that the House was anxious for it, at the earliest period, consistent with the well being of the slaves themselves, and the safety of property, in the British Colonies.

Mr. Wilberforce begged Mr. Canning not to be so fearful of discussion on this subject, as to disregard the oppressed and suffering slaves, and appealed to the discussions of former years as proof that discussion ought not to be avoided. Mr. Wilberforce stated the very extraordinary, and almost incredible fact, that in all the West Indies the population is gradually decreasing, and assigned this as the reason, that there are many more men than women among the slaves. He therefore felt the necessity of adopting measures, which should increase the black population, unless all the horrors of the slave trade must be brought back to supply the sinking population. He believed that the conversion of the slaves into a free peasantry would be as much to the advantage of the planters as the slaves. He would prefer, however, having this done by the Colonial Legislatures, if they would lend themselves to the work. But he had fears that they would not, and he trusted that his Right Hon. Friend would pursue his course of obtaining the utmost amelioration for the condition of these poor people.

Mr. Ellis, a Planter from the West Indies, opposed the abolition. Mr. Smith and Mr. Bright concurred with Mr. Ellis.

Mr. Broughman bore testimony to the sincerity of Mr. Canning in his efforts for the abolition, but lamented that no provisions were made for carrying the resolutions into effect. He feared that the resolutions of Mr. Canning would produce but little effect, and strongly urged his Friend, at no very distant day, to bring forward a motion for fixing a specific time for the emancipation of negro children in the West Indies.

Mr. Baring defended the Planters.

Lord Althorpe strongly urged emancipation.

Mr. Buxton withdrew his motion, and the resolutions of Mr. Canning were then adopted.

It was stated in the course of the debate, that the condition of the slaves, within a few years, is much ameliorated; that the Wesleyan Missionaries have been very useful among them; that for want of funds they were prevented from being more extensively useful; that to promote the greater improvement in the condition of the slaves, they must be allowed another day besides the Sabbath for their relaxation and trade—and Mr. Canning thought the property of negroes ought to be secured; that they should have the right of bequest; and that the degrading custom of whipping females should be done away.

Health of Havana.—Late accounts state that the fever is increasing.

Spanish Affairs.—Accounts are received from France as late as the 20th of May. Reports from Spain were that the Patriots under Mina had defeated a body of 2000 Spaniards under Ramagosa, and that 4000 Royalists under Quesada had abandoned him. The Duke d'Angouleme had advanced from Burgos to Lerma, on the road to Madrid. Sir R. Wilson has made an offer to the Spanish Government to raise 5000 men for its service. The Cortes had ordered the surplus of the Church and public plate to be sent to the mint to be coined. At last dates the Spanish Cortes were engaged on a law regulating elections, not apprehending that the French stood any chance of discontinuing them.

The London Courier of May 17, remarks that the intelligence just received from Seville, places the question of Spanish war in a totally new light, while it seems to extinguish all chance of its being brought to a speedy conclusion, should the Cortes and the Government adopt the resolution of removing to the Canaries, taking with them the king and royal family, and empowering at the same time, the different Generals who command under them, to carry on the war in their name, when and how will the contest end? Spain will become one vast field of battle, one common scene of pillage, havoc and blood.

On the 13th of May the French army had advanced within one hundred miles of Madrid, and declared its determination of entering the city on the 24th. But the late arrivals from Spain furnish strange reports,—one that the progress of the French army in Spain, was viewed with perfect indifference at Seville and Cadix.—Another, that few or no preparations were making at Cadix to defend that strong hold.

War in Spain.—Extract of a letter from a correspondent of the New-York Daily Advertiser, dated Havre, May 20, 1823.—"There is a rumor that negotiations are going on in Spain. So far the French have gained nothing but ground, and it remains to be seen whether that is not in fact a disadvantage to them. Mina has fallen on a body of his countrymen and cut them up at the moment they thought him lost."

Extract of another letter dated Gibraltar, May 10.—"Many Spanish privateers are already out and have captured several French vessels."

Interesting from the Spanish Maine.—The reported capture of Maracaybo by the Colombians, and total defeat of Gen. Morales, is confirmed by a letter from a correspondent of the National Advocate, dated Curacao, 30th May, 1823.

Mexican Congress.—Don Francisco Arillaque is appointed Secretary of State. A foreign loan is proposed of \$8,000,000. A petition is before Congress from Stephen Austin, a North American, stating that he had formed a settlement of 300 families in the province of Texas, and praying for letters of naturalization. It was resolved by the Congress of Mexico, on the 17th of April that an Agent be immediately dispatched to the court of Rome for the purpose of manifesting to the Pope, that the Roman Catholic Religion is the only religion of Mexico.

Longevity of the Russians.—The number of persons who have attained the age of sixty years, was 68,723; of 70—38,764; of 80—16,175; of 90—2,108; of 100—783; of 115—83; of 120—57; of 125—21; of 130—7; of 135—1; of 140—1.

The Legislature of Nova Scotia, has granted \$4000 the present year for the encouragement of agriculture, and \$800 to a steam-boat company.

DOMESTIC.

New Orleans.—Literary and Religious Institutions.—It has a College, several Academies, four Lancasterian schools, about fifty common schools, and a Female Orphan Asylum, containing forty-one orphans. It has a Roman Catholic Church, a chapel of the Ursuline Nuns, an Episcopal and a Presbyterian Church, and school houses, in which the Baptists and Methodists hold meetings.

Important Era to Florida. June, 1822.—Proceedings of Legislative Council.—A committee was appointed to consider the duties of masters and slaves, and free persons of colour, and the regulations necessary for their government. Another committee to examine the penal code of the Territory. A bill was presented to regulate County Courts. A petition was presented praying that Jurors and Physicians might be exempted from Military duty. A bill for the permanent establishment of the seat of government, & a bill to protect religious societies in the exercise of their religious duties. At this important era, in the infancy of the Territory, it is recommended to pious young lawyers, and physicians, and merchants and mechanics, and to young clergymen, and to Missionary Societies, to direct their attention to Florida.

Florida Indians.—They are to meet the American Commissioners, with a view to the concluding of a Treaty of amity, settlement, and limits, on the 5th of Sept. next, in the vicinity of St. Augustine. It is expected that the chiefs of all the tribes, extending from Cape Florida, on the East, to the Apalachicola on the West, will be present.

Election of Delegate to Congress in Florida.—No doubt is entertained that Gen. Call from West Florida is elected in opposition to Gen. Hernandez and Mr. Hamilton.

Another Presidential Candidate.—A serious attempt seems making in Virginia to get up Nathaniel Macon of North Carolina, as a candidate for the Presidency.

Arrival of the Cyane.—The Cyane arrived at New-York, on the 27th inst. after an absence of 12 months, a part of which time, she has been engaged in putting the American Colony at Mesurado in a state of defence against the attacks of the natives.

Further particulars from the Cyane.—She lost during one part of her voyage six officers and men with yellow fever, and while on the coast of Africa, aiding and protecting the infant colony, thirty-six officers and men with the coast fever. None died except those who went on shore.

Western Canal.—It is to terminate, according to a late decision of the Canal Commissioners, (which produced great excitement at Buffalo) at Black Rock.

Legislature of New-Hampshire.—The Committee of the Legislature appointed to examine the state of the Banks, report, that the banks of Portsmouth, Concord, Cheshire, Strafford, New Hampshire, New Hampshire Union, Rockingham, Exeter, are solvent, and that there is a balance against the Grafton Bank of \$2668. The Committee are of opinion, that the public are safe in relation to them all, not excepting Grafton.

Deaf and Dumb.—New Hampshire Legislature.—Mr. Keith from the Committee on Education, reported a resolve appropriating \$1000 to be expended by the Governor, for the education of Deaf and Dumb Children in the Asylum at Hartford, Conn.

Honorable example of intelligence & humanity!—Mr. E. of P. opposed the above resolution and insisted that the Legislature had no right to appropriate money for this purpose; that it was unjust to raise money from the people to give the deaf and dumb as it were a college education; that they might be sufficiently educated in our common schools, without sending our money into Connecticut. The Resolution passed, after being advocated by Messrs. Atherton, Fletcher, Keith, Hubbard and Smith. Mr. E. being still dissatisfied, called for the yeas and nays—which were taken, yeas, one hundred and seventy-one, and nays four, Messrs. TRIPP, EVANS, PRESCOTT, and ATWOOD.

Savings Bank in Portsmouth.—has been incorporated by the Legislature of New Hampshire, during the present session.

State of Society in Alabama.—The Mobile paper of the 26th ult. states, that there were before the Circuit Court, at the May term, for trial, civil cases, 291; chancery, 23; criminal, 27; appearance, 132; total, 504.

Another fact showing the state of Society in Alabama.—The Cahawba, Alabama, paper informs

that society is fast improving in Tuscaloosa, another town in that State, only one murder having been committed there the first week in June, whereas there were three murders committed the week before!!

Legislature of Rhode Island.—The Legislature of this State has held another session of three days and rejected the bill for taxing steam boat passengers. It has, also, chartered one to be held three months hence at South Kingston.

New Law School.—At Northampton, Mass. Judge How and Mr. Mills, propose opening a law school the present season. The reputation of these gentlemen; and the delightful society and scenery of Northampton; and the great progress of our country in the character of its preparatory schools for the different professions, insure its success.

New Classical School at Northampton.—Mr. Bancroft, with an associate, proposes opening this school, the present season, for the instruction of boys from 10 years old and upwards, in the higher branches of education. The school to be formed and conducted after the model of the German schools. Shepherd's Hill, near Northampton, has been selected as the place of instruction, & if the character of the teachers corresponds in elegance with the scenery around them, it will be a good school for young minds.

A good City Council.—It having been represented, that there were many females of abandoned character residing, at the North End, (Boston,) who have no settlement here and whose conduct has been the source of great complaint among the respectable inhabitants, in the neighborhood which they infest, a special meeting of the Council was held on Wednesday last week, when the examination of 6 of these characters was taken. An order was made for their departure, and we are pleased with the information that on Thursday morning all of them, together with some of their associates, after whom, the police officers were on the watch, left the city.

The Season.—Severe frosts were felt at Quebec as late as the 9th and 13th of June. The southern papers complain much of the heat, week before last. Three cases of yellow fever have occurred at the Quarantine ground, New-York. This is to be attributed, however, to a vessel from the West Indies, and not to the heat of the weather. The health of the cities is generally good. We do not learn from the papers that a fatal sickness is visiting any part of our country. The prospects of the year are favorable both in relation to health and agriculture. With the exception of the northern districts of New-York, and the vicinity of Alexandria, D. C. where the wheat fields are injured by the Hessian fly, and a few towns in Connecticut, where some of the crops have been desolated by a hail storm, there is little or no complaint.

Health of Philadelphia.—Out of 64 deaths, reported from the 14th to the 21st of June, only six were of fever.

MARRIAGES.

In Boston, Mr. Kendall P. Saunders to Miss Martha Hall; Mr. Wm. Stocker of Newburyport, to Miss Nancy Smith Crosby; John W. Folsom, Esq. to Mrs. Eliza Williams; Mr. Samuel Stillman to Miss Sarah C. Baldwin; Mr. Mark Clark to Mrs. Susan Taylor; Mr. Henry S. Spear to Miss Elizabeth Shute; Rev. Daniel Fillmore, of Lynn, to Miss Susan F. Cook.

In Bojston, Rev. Reuben Holcomb, of Sterling, to Mrs. Abigail Bush; Rev. Baxter Dickinson, of Longmeadow, to Miss Martha Bush.—In Sherburne, Amos Atwell, Esq. Secretary of the State of Maine, to Miss Anna Hill.—In Newburyport, Mr. Henry C. Wright, of Hartwick, N. Y. to Mrs. Elizabeth Stickney.—In Dedham, Mr. Robert P. Smith to Miss Milley Lewis.—In Salem, Mr. James B. Goodhue to Miss Eliza, daughter of Perly Putnam, Esq.; Mr. John Kimball to Miss Eliza Burnham; Mr. Nathaniel Mansfield to Miss Harriet Fabens.—In Ipswich, Capt. Peter Clark of Watertown, to Miss Betsey Appleton; Mr. Joseph Lord, Jr. to Miss Caroline Farley.—In Manchester, Mr. Charles Johnson, formerly of Salem, to Miss Mary Allen.—In Marshfield, Mr. James T. Ford, of Duxbury, to Miss Nancy D. Waterman.—In Plymouth, John Thomas, Esq. to Miss Hannah, daughter of Barnabas Hedge, Esq.

In Newbury, Vt. Mr. Moses D. Hasleton, of Haverhill, N. H. to Miss Lydia L. Sweet, of this city.—In Bristol, R. I. Byron Diman, Esq. to Miss Abigail Alden Wight, daughter of Rev. Henry W.

DEATHS.

In Boston, Mr. Nathaniel Merriam, aged 55; Mr. Joseph Powell, Jr. 47; Mr. James Hanes, 45; Mr. John Bancroft, 42; Mr. Joseph Haslett, 41; In Chelsea, Mrs. Lois, wife of Mr. Jacob Shute, 33.—In Roxbury, William Cleland, son of Dr. Benjamin Austin, 10 mo.; Miss Mary Tucker, 16, daughter of the late Beza Tucker, Esq.—In Salem, Mr. John Smith, 55.—In Mendon, Mr. Edward Rawson, 79.—In Weymouth, George Loring, 15 mo. youngest son of Mr. Amos French, of this city.—In Gloucester, Mr. Jonathan Parsons, 56. He was attending to his ordinary concerns, but a few hours before his death.—In Taunton, Mr. Joseph Hood, Jr. 38.—In Chilmark, Capt. John Ferguson, 75.—In Roxbury, Miss Sarah Jane, 9, daughter of Mr. John Williams, of Charlestown.—In Salem, Mr. Jonathan Ireland, 78; Mrs. Rachel Forrester, widow of the late Simon F. Esq. 68.—In Framingham, Miss Susan S. daughter of Mr. Isaac Dench, 20.—In Abington, Mr. Josiah C. Ransom, jun. of this city, 32.—In Springfield, Mr. Ebenezer Russell, 85.

In Providence, R. I. Mr. Joseph Rand, of Charlestown, 39.—In Topham, Maine, widow John Winter, formerly of Gloucester, 75.—In Stonington, Conn. Capt. Ebenezer Cobb, 82.—In Manchester, Conn. Mr. Mathew Codwell, 83, a revolutionary patriot.—In Marlborough, N. H. Capt. Shubal Stone, 68.—In Durham, N. H. Miss Isabella Maria Mills, 21, daughter of the late J. M. Esq. of Deerfield.—In Portsmouth, Capt. Nathaniel Kennard, inspector of the customs, 68.

DEATH OF PRESIDENT MOORE.

Extract of a Letter from Hon. Aaron Hill, dated "Amherst, June 31, 1823.

"Sir,—The President of our Collegiate Institution, the Rev. Dr. Moore, died this evening, just at sunset. His disorder was an attack of bilious colic."

[Patriot.

MEMOIRS OF AN ONLY SON.

Just published by M. Newman, Andover, and for sale by him, CUMMINGS, HILLIARD & Co. & by S. T. ARMSTRONG, Boston. Memoirs and Select Remains of an only Son, who died Nov. 27th, 1821, in his 19th year, while a student in the University of Glasgow. By THOMAS DURANT, Poole, Dorset, Eng.

Extract of a letter to the publisher, dated Boston, April 27, 1823.

Sir,—It gives me and my daughter, Mrs. Bulley, no small pleasure to be informed, that you propose to republish the Memoirs and Select Remains of William F. Durant, late student in Glasgow University. We are both intimately acquainted with the Rev. Thomas Durant, of Poole, the father of the lamented youth, whose memoirs he wrote, and were also acquainted with the son, whom we ever considered as a youth of extraordinary character.

In the discernment and integrity of the father we have perfect confidence, and are sure that full reliance may be placed on the exact truth of all the representations he has made respecting his son. The publication of a biography of such rare merit must be highly useful to parents and to young men possessed of genius and successfully pursuing the highest literary acquisitions.

July 5.

NATHAN PARKER.

